The Christian Community

A JOURNAL OF COMMUNITY RELIGION

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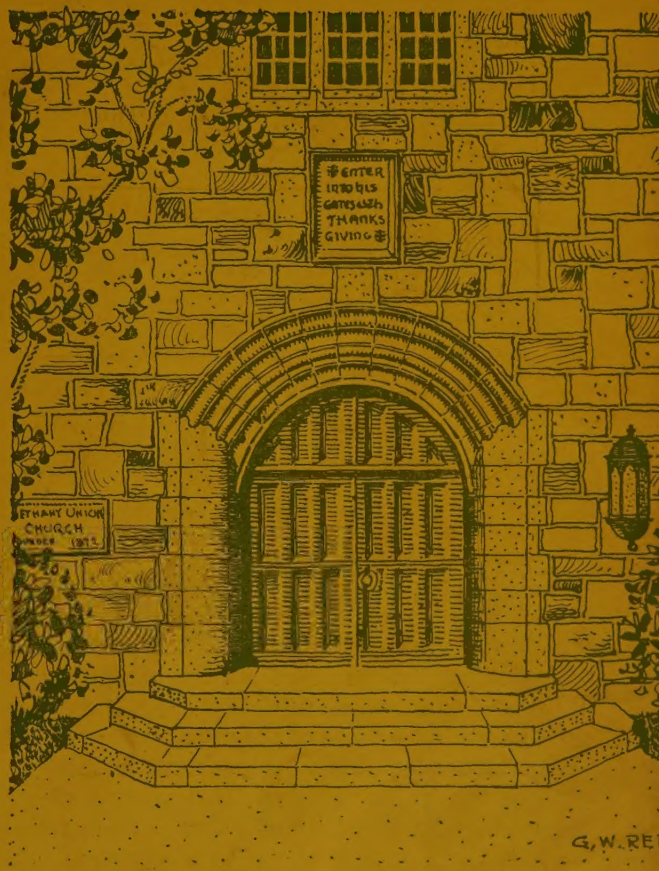
INVOCATION

Be this a sanctuary where
Each shall find a joy to share;
May these strong walls and arches bring
A sense of common sheltering;
Here may none a stranger be
To Thy boundless charity;
Thy soft light through these windows fall
With healing grace upon us all,
As here in joy we lift to Thee
Our grateful benedicite.

Clyde McGee



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BETHANY UNION CHURCH
CHICAGO

JANUARY 21, 1935

EMERGING THE CHRISTIAN AND THE COMMUNITY CHURCHMAN

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
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The Passing Show

IF YOU want a new emotional experience and are not afraid of shocks let us commend to you the reading of Waldo Frank's new novel "The Death and Birth of David Markand." It is the story of a millionaire who pursued the quest of reality through a succession of weird experiences until the old self dies and a new one is born by the side of the unmarked grave of a murdered labor leader. This book is not for the Puritanical, nor for the unimaginative. But anyone who ever pursued an impulse which defied expression, or who ever yearned for a closer impact with the common life of common men it will both stir old longings and provoke new thoughts.

ONE OF the writer's pet speeches has to do with "The Human Side of Missions." After he had delivered it last spring a young woman whom he had taken to be a rather serious-minded missionary offered the rather emphatic suggestion that he add a paragraph on the necessity of a lively sense of humor if one is to succeed in making an effective impact upon other lands. The person who starts out to uplift the world but who cannot laugh at himself is hopeless. For some time I have been looking for material for that paragraph; the other night I found it at a dinner of medical missionaries. The essence of humor is a realistic look at life which sees through all shams and detects every inconsistency. Because of the intimate way in which he deals with people the doctor is likely to develop just that attitude. Certainly the medical missionaries who spoke at this dinner were well supplied with humor. Possibly the prize sample was the one who had quit finding jobs for men because the last friend for whom he secured employment as a guard on a river boat came back two days later with four bullets in his stomach!

MUCH HAS been said in recent months concerning "the elimination of the profit motive," and many people are quite disturbed by the implications of that term. Not a few seem to confuse it with unbalanced budgets, work without pay and things of that sort. But the life of the church supplies us with an excellent illustration of the principle which lies behind this phrase. We can all remember when the church supper was profit motivated. The housewives of the congregation were exploited to the extent of supplying the food, and the men who had already paid for the raw materials were cajoled into paying again for the finished product. The two ideas which dominated the situation were eating and profits. With most of our churches today the situation is quite different. Church kitchens are bigger and better than ever before, and meals under ecclesiastical auspices more abundant, but the profit motive as the major moving force has been largely eliminated. Today our church people gather together and dine primarily for instruction, inspiration and fellowship. The eating is only one item in the picture. Financially the aim is to come out even, and occasionally a little profit is made, but the emphasis is no longer upon financial gain. The success of a particular occasion is judged by the total impression created rather than by the dollars which have been corralled. Is this not a shift in emphasis which needs to be carried much further than just church suppers?

THE OTHER day I was riding in the front end of the front car in New York's newest subway when the train came to the station where the crews change. When the motorman opened the door to his little cab before getting out a petite and vivacious young lady of about four years became very much interested in the various cranks and handles with which he made the train go—or stop. When the new motorman appeared and prepared to make himself snug in his hiding place the little miss stepped up and said, "Won't you please leave the door open so that I can see you?" Quick as a flash he replied, "I wish I could—only if I did my papa would spank me!" Then he waited until the train was almost to the next station before he asked her permission to shut himself in. That man missed his vocation. He should have been either a religious educator or missionary, for he certainly knew how to put himself in the other fellow's place.

John R. Scotford

An Appeal

Ministers, we need subscriptions from your lay people to keep up the standard of THE CHRISTIAN COMMUNITY. How many samples will you use for this purpose? Send subscriptions now.

THE CHRISTIAN COMMUNITY

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A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A., Inc. Issued twice a month except during the summer. Publication dates—7th and 21st. Publication office—Spencer, Indiana. Editorial and Executive office, 1302 Chicago Temple, 77 West Washington Street, Chicago, Illinois. Entered at the Post Office at Spencer, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized May 18, 1923. Richard E. Shields, Editor. Contributing Editors: Burris Jenkins; Joseph Myers; Orvis F. Jordan; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmadge Root; John R. Scotford, Frederick B. Fisher. Subscription price, $1.00 per year. Single copy, 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1302 Chicago Temple, Chicago.

Vol. I | January 21, 1935 | Number 13

250 Years After Bach

FREDERICK STOCK, director of the Chicago Symphony Orchestra, joined that great orchestra with the Apollo Club directed by Edgar Nelson to present on the 250th Anniversary of the birthday of Johannes Sebastian Bach his immortal classic, The Mass In B Minor, in Orchestra Hall, January 8, 10, 11. It was a colossal undertaking and hundreds were turned away on the two last occasions. We were privileged to hear it under a consummate direction which gave ample scope for the 250 singers and the great orchestra and organ to present this greatest musical selection in honor of the greatest composer—John Sebastian Bach.

"What Shakespeare is to literature, Rembrandt to portrait painting and Michael Angelo to sculpture, John Sebastian Bach is to organ music. He was the greatest organist of his time and his equal has not yet been produced though nearly three hundred years have passed since his death," so Elbert Hubbard in "Little Journeys to the Homes of the Great."

Bach claimed Eisenach as his birthplace. His family for generations had boasted great musicians, but it remained for J. S. Bach to be the name most widely known and best beloved.

Edward Moore, writing in *The Chicago Tribune,* quotes Leopold Stokowski, of the Philadelphia Symphony, who has presented the Mass in B Minor in the East several times lately: "If we knew more of the creative urge that Bach felt in composing this Mass, we would know better how to present it today. The concert hall is not a suitable environment. The music is too long and too difficult to be sung and played as a mass in most churches. What then would be the ideal way of presenting this music? If we had a vast temple where thousands could be present, and if the architecture of that temple were not of any period but were universal in feeling, and if the temple were not dedicated to any particular religion, but to all forms of religion, perhaps that would come nearest to being the ideal environment for this universal and inspired Music."

ALBERT SCHWEITZER of the Lambarene in Africa, one of the greatest of Bach students in the world, says of the *Sanctus* of the B Minor Mass: "There is hardly anything else in all music that expresses so perfectly the idea of the sublime."

Rutland Boughton, writing in "Bach, the Master" (Harper and Brothers) says: "In the high-tide of Protestant revolt the people once again took possession of the musical parts of the church service employing their own folk songs with such religious words as seemed to declare the reality of Christianity. * * * * Schweitzer tells us that 'the chorale was the teacher of the organists, leading them from the false and fruitless virtuosity of the keyboard to the true simple organ style. Organ music did not come to perfection in Paris or in Venice, but among the poor cantors and schoolmasters of an impoverished country.'" This author relates again and again how Bach identifies the "communal values" among the common people with the greatest of verities of universal truth and great but simple music to become the greatest church and religious musician of all time. Bach means "brook" and Beethoven said it should be "ocean" for from this great depth of the soul of a great people flows on the oceanic music of the most artful composer of all time.

Bach wrote amid his church duties as cantor and organist at Luneberg, at Cothen, at Leipsic and Weimar, and amid a family of twenty children (six of whom were well known musicians), he composed over two hundred cantatas, sixty founded on chorales; three wedding cantatas; the Passions according to St. John and St. Matthew; four short masses; the Mass in B Minor; Magnificat in D and a few Latin choruses. All of these for full orchestra and organ.

Without orchestra, he wrote five motets *a capella* and a large collection of plain chorales. His Christmas oratorio is wonderful in the extreme. He gave us seven concertos for the clavier, three for two claviers (pianos) and two for three.

The six Brandenburg concertos are priceless as every Symphony lover knows. Chamber music and suites aplenty he wrote. Two books of 24 preludes and fugues, 12, two-part and 15, three-part symphonies, six French and six English suites, six sonatas, 24 preludes and fugues and 18 larger chorale preludes (passacaglia) and three great Toccatas, two volumes on fugues as well as "Die Kunst der Fuge" the great book for all musicians and 16 Vivaldi concertos. His complete works fill sixty volumes. Small wonder that from such a stream every great composer and musician for two hundred and fifty years has taken his inspiration.

PROFESSOR J. FRED WOLLE of Bethlehem, Pennsylvania, built up since 1900 the Bethlehem Bach Choir, the story of which is told in "The Bethlehem Bach Choir" by Professor Raymond Walters, Dean of Swarthmore College (Houghton, Mifflin Company). It was our privilege to attend seven of "The Bach Festivals" held under the direction of the late Dr. Wolle and to hear the greatest music presented by a chorus of 300 voices assisted by the Philadelphia Symphony Orchestra. To Dr. Wolle, one-time head of the Music Department of the University of California and many years organist at the Moravian Church of Bethlehem, and organist at

the Chapel of Lehigh University, belongs the honor of a life-time devoted to the study, interpretation and presenting to America of the chief works of "the musician who wrote for the church."

Bach's Mass in B Minor was lost for over one hundred years when Mendelssohn discovered and presented it. It was introduced to America in parts only by the Handel and Haydn Society of Boston in 1871. "Under Dr. Leopold Damrosch, the conductor," says Dr. Walters, "the Oratorio Society of New York sang on March 18, 1880, for the first time in America the 'St. Matthew Passion.' "

J. Fred Wolle and the Bethlehem Bach Choir gave not only one number but Festivals lasting three days for over twenty-five years, using a Community Chorus and under ideal auspices of the chapel of Lehigh University. To Dr. Wolle is due the increasing interest taken in Bach's music in America. Said the late Theodore Thomas, founder of the Chicago Symphony, writing of Dr. Wolle, "The only man in America who was able to give a Bach Festival and that of three days."

DR. WALTERS in summing up the contribution of the Bach influence on American church life says: "For chorales to be used as anthems or to be sung by Sunday Schools at the great church festivals, choirmasters will find a wealth of selections within the 'Christmas Oratorio,' the 'St. Mathew Passion' and the 'St. John Passion.' "

Every church and community could do worse in the year 1935 than to present programs short or long, simple or ornate, church or concert, with orchestra or without, in choir or for congregation, the greatest music of the greatest church composer of all time.

ALL OVER America at music festival centers will be devoted programs, studies and sketches to Johannes Sebastian Bach. If to be universal one must be simple and unaffected; if to leave a legacy for all time is motive enough for daily living; if to place Christianity at the heart and center of all life; if to be with and of the common people, is to find the Kingdom of God, then John Sebastian Bach has led the world to the feet of our Lord and Master, not in sentimental adoration but in the eternal spring of the freshness of a great human-divine love.

Dr. Stock will present a second program on April 18, 19—this time the "St. Matthew Passion"—we predict all tickets for this event will be sold weeks in advance. This is as it should be in honor of two centuries and a half of ever-widening influence of one of whom Elbert Hubbard said: "He knew his kinship to Divinity so well that he did not even think to assert it. And surely he was one fit to stand in the presence of Kings."

Christ And Cooperation

THE Community Church places cooperation above competition. It sees the community as the important outreach of the religious impulse and finds joy in bringing life and joy to the whole people. Christ spoke often of oneness, unity, and fellowship. The churches which profess to follow Him will find this oneness and fellowship co-extensive with all the manifold interests of all of the people in the community. The common ideals of all of the people building up homes, schools and community influence through every legitimate means are built into the warp and woof of such a church and nothing common to man will remain outside of the interest of such a church. If the civic life is at low ebb, the church-conscience will be aroused. If the sanitation is bad, public health will be the church's chief interest. If the schools are poorly conducted, the community life will focus on remedies. Youth will be found committed to such ideals and the leaders should begin to take advantage of the trained leadership in every community to rebuild American church life not *for the church* but for *all of the people.*

"Greater love hath no man than this," said Jesus. Greater love hath no church than this—to lay down its life that the community (of people) may live.

A Message To The Churches

Adopted by The Federal Council of Churches

WE RECOGNIZE the difficulty of this age, its perplexity, futility and wrongness in many areas of life. We are faced, for example, with the constant threat of war. We know that war means brutality, tragic waste of lives and the chaos resulting from loss of ideals and standards in every department of human life. We know that war solves no problems but leaves only added embitterment between nations and more baffling problems for future ages to solve. True, the peace of exhaustion still endures but it seems only an armistice. The nations are rearming feverishly and people talk almost complacently about "the next war."

All about us in the social order we look out upon evils of political corruption in civic affairs, upon unemployment, strikes and unrest in industry, upon class hatred and suspicion, upon seeming conflict of interest between agriculture and industry, and upon racial discrimination with its resulting bitterness. Our age seems proverbial for lawlessness and crime, and the evils of lynching flame into new brutality. Business integrity has been found lacking in high places and gangsters terrorize our cities.

IN THE face of the evils of this age we must confess with shame that the Christian conscience has been too uninformed and unawakened and the Christian Church too divided and, alas, often too absorbed in preserving its own existence and too unaware of the real problems of humanity to be able effectively to summon mankind to the nobler, juster way of Christ. The Church itself has been caught in the downward drift of life. The very sins from which our world is suffering and which threaten to destroy civilization itself we confess with sorrow that we find within the Church. The world suffers from class divisions and within the Church we too often find the same drawing apart of privileged from under-privileged folk. The world suffers from race hatreds and within the Church we find that members of different races cannot always meet on a plane of recognized equality. The world suffers from the nationalism of governments that refuse to yield a particle of sovereignty to insure closer unity and peace, and within the Church we often find

a narrowness of sympathy and outlook akin to nationalism. Churches which remain satisfied with local or denominational success, in place of a sacrificial concern for the total Christian cause in the community and throughout the earth, make the Church seem futile and feeble when it needs to be united and strong to bear witness against a secular and warring world.

* * * * *

GOD'S revelation of Himself in Holy Scripture and His continued guiding presence in the history of the Christian Church give us faith to believe that in the very turmoil of our age the eternal God is present and seeking even now to reveal Himself to men anew in fresh and vital ways. "God is not dead nor doth He sleep." His creative presence in the physical universe is being made plain to us more clearly day by day through the increasing insights of science into the vast orderliness of nature, while the power and inevitability of His moral laws stand out in ever sharper outline as we come to recognize His guiding and redemptive activity in the history of men and nations.

AND, NOT only so, but God's supreme revelation of Himself in the Person, life and work of Jesus Christ fits this age with renewed and increasing authority. The adequate and convincing presentation of the significance for us of His life, His atoning death upon the cross and His triumph over death is needed as never before. Christ's way of the cross opens up before us more clearly than ever as the only path to the redemption of the race from the specific evils of our day.

* * * * *

God's revelation of Himself in Christ, therefore, calls again to the people of this age to accept His way of life, His standard of values and, above all, the redemptive reality and power of His cross in all the relationships of business, citizenship, world brotherhood and Christian fellowship. We cannot be loyal to Him and not be deeply moved by the contrast between His law of love and the actual condition of the world.

TRANSLATED into concrete terms, the Christian Gospel means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment or the disability arising from disease, accident or old age. It means we can no longer condemn a whole block of our fellow human beings to permanent and discriminatory restriction of opportunity because of race or color. It means a complete turning away from the tragic peril and waste of war and from the condoning of coercion, violence, vast armaments, the sale of munitions for profit and the economic exploitation of weaker nations.

While the Church cannot wisely commit itself to concrete partisan programs, it must nevertheless all the more clearly summon the conscience of mankind to review, contrast and evaluate such programs in the light of the Christian ideal. Over against the vast impersonal organization of modern society, by reason of which men are ever in peril of not even realizing the effects of their unsocial and selfish action, it must create and make sensitive an informed public opinion and social conscience. It is not the task of the Church to formulate methods by which reforms are to proceed.

IN TERMS of personal living this call to our age means a summons to new and sacrificial consecration by Christian men and women everywhere to do the will of God as revealed in Christ and as challenged by this present evil world. It means to live simply and unostentatiously, to worship in profound and humble quest for the divine guidance and the inner light, to fulfill life's duties with honor and brotherly regard for all other human beings, to live at peace and substitute love and good-will for all violence, class hatred, race prejudice or nationalistic pride and warfare.

Our deepest resources, after all, are in a vital communion with God as Christ has revealed Him to us. Only as we dwell deep in the spiritual verities of life shall we have the poise or lay hold of the reserve of strength we need to stand unshaken in difficult days. We face a crisis in character as well as in economics—indeed a deeper crisis. Is not this the real heart of our age's need and trouble? Too many people are trying to get along without any vital, sustaining sense of God.

* * * * *

OBVIOUSLY, in order effectively to proclaim such a conception of life as our age requires, the Church herself must, in deep contrition for her own sins and fulfil life's duties with honor and brotherly regard for shortcomings, set her own house in order. Competitive

(Continued on page nineteen)

Who's Who

John R. Scotford, a contributing editor and frequent writer for religious journals, New York City. Connected with the Congregational-Christian churches.

Albert W. Palmer was chairman of the Committee on Message to the Churches adopted at the Biennial meeting of the Federal Council of Churches of Christ in America, Dayton, Ohio, December 4-7, 1934. Dr. Palmer is president of the Chicago Theological Seminary.

Burris Jenkins, minister of the Community Church of Kansas City. Author, lecturer and traveller. This sermon was preached in The Community Church recently.

A. Ritchie Low, minister of the United Church of Johnson, Vermont. Frequent contributor to **Church Management, The Community Churchman,** and a strong believer in church union.

The poem and etching on the front cover are reproduced from the book of poems "Calendaria" by Clyde McGee, minister of the Bethany Union Church, Chicago. This book is published by the C. J. Farwell Company, Chicago, and is copyrighted by Dr. McGee. It contains poems which have been written over a period of years by Dr. McGee and gathered together through the persistent interest of Mr. Edwin Wilson and Miss Helen Trindle, teachers in the Young People's Department of the church school. The young people themselves are responsible for the publication. The pen and ink drawings were done by Mr. George W. Repp.

W. A. Harper, professor of religious education in the School of Religious Education, Vanderbilt University, Nashville, Tenn.

Marion Louise Bliss, Washta, Iowa, has been a contributor to **Poetry, The Christian Century, Commonweal** and other publications and is a member of the Iowa Authors' Club.

Carl S. Weist, minister of The Community Church at the Circle, Mount Vernon, New York. Vice-president of the Community Church Workers of the U. S. A.

Emerson O. Bradshaw, secretary of the Christian Education Department, Chicago Church Federation.

Alma Leggett Lonsdale, Kansas City, Missouri.

Mary Channell Stevens, poet, lives at Staunton, Virginia.

Nora B. Cunningham, Chanute, Kansas.

Clare MacDermott, lives in Dallas, Texas.

Pollen . . . . . A Sermon

by BURRIS JENKINS

And who is my neighbor? Luke 10:29

SUSAN GLASPELL has a story in a current magazine entitled "Pollen." Ira Mead, a peculiar, silent boy, grows up on a farm in Iowa, goes through the schools, misses the girl he loves because he is too modest to ask her to become his wife. She marries a neighbor. Ira grows more silent and self centered with the years and devotes his entire attention to his farm, living alone with his mother. He studies intensive cultivation and succeeds in raising the best corn in all the state. He takes the premium at the state fair; and the "Mead corn" becomes famous far and wide. His neighbors to the south, the Balches, ask him for seed corn and for the secret of its cultivation. He tells them he has no seed corn to spare and walks sullenly away. The next season, his corn on the south side does not thrive so well. It seems that the pollen from the Balches' poor corn blows across on the south wind, the prevailing wind, and impregnates the Mead corn with its inferior mixture. A large part of his cornfield is ruined, or nearly ruined, by his neighbor's bad corn. Then on a certain day in the fall, Ira Mead fills a basket with his best corn and his mother says to him, "Where are you going?" To which he replies, "Over to the Balches." "What for?" He answers, "To take them seed corn and tell them all I know about growing corn. I can't have good corn unless my neighbors have good corn."

My whole sermon lies in that story. No man can have good corn, good cattle, a good social structure, good government, good business, good anything else unless his neighbors have all these good things with him. Every wind that blows across this world fans our neighbor, hundreds of neighbors, thousands of neighbors. And clear across the state come those winds, across the country, across the world. Perfumes and noisome odors, bearing life and bearing death, come on the wings of those winds.

And who is my neighbor? Said Jesus, the Samaritan, the hated one, the enemy, the outcast. All men are my neighbors and none can suffer unless I suffer with them and none can prosper unless I prosper with them. This is the message of Susan Glaspell and of Jesus, the Nazarene.

No Life Without Neighbors

No man can live in this world without neighbors. Many men have tried it. "There are hermit souls that live withdrawn in the place of their self-content." Men have gone away alone to live in caves, in log cabins, in the woods, in all sorts of out of the way places in order to remove themselves from their fellowmen, misanthropes, haters of mankind. It is the privilege of any man to live secluded if he so desires; but for most of us the day has gone by for pioneering; and even the adventurers and the explorers must depend upon organized society for their sustenance, their clothing, their ammunition. The world is now so tightly built together that it is next to impossible for any man to live like a lone wolf. He is part of the pack and his is the law of the pack. He cannot be comfortable unless all are safe, prosperous and happy, unless all are fortunate.

The great problem of the world today is to find those forms of society and of government best fitted to each individual country and locality and to inject into them such a spirit of cooperation as will help every citizen. We have only lately, for example, come to a comprehension of the fact that it is the obligation of society to provide work and a means of livelihood for every man who wants to work and to earn his way. No society can be healthy unless every member of it has this fair and square and honest chance to work if he wants it.

"EVERY fellow for himself" may have been the primitive motto of society but it cannot stand any longer. We see the futility of it, the suicidal character of it. Over against it today stands the motto of the three musketeers, "One for all and all for one." Professor Manley O. Hudson of the Harvard law school told me a little story in Geneva last summer concerning that day in 1865 when Mont Blanc was conquered by Edward Whymper. As this Englishman was preparing at Chamonix, an Italian party was preparing also on the opposite side of the mountain in Switzerland at Zermott. The Italian leader enticed away all the best guides; but the Englishman succeeded in employing the greatest and best beloved of all the French guides, whose home was in Chamonix. Besides him the Englishman had old Peter and his son, two rather silent and sullen and unpopular villagers.

After the conquest of the peak, and after the Englishman's party had rolled stones down in derision at the Italians toiling up the other side, they prepared for the descent. The beloved guide was made fast to the lower end of the rope, then followed the weakest Englishman, then others in a series until old Peter and his son and the English leader last of all. They had not descended three hundred feet when the weakest climber slipped and fell, his feet striking the beloved guide in the back and dragging two others off their feet until four men hung over the precipice by the rope. Old Peter was next, holding firm, his son above him, and the English leader above him, when suddenly the rope parted just below old Peter and four men including the beloved guide went down to their death.

The years have come and gone since then and the great question in the valleys of Zermott and Chamonix is, "Did old Peter cut the rope?" The war of

1870 was fought, in which all these regions were engaged, France was defeated by Germany and the German empire was built; the world war came and went in which everybody except the Swiss on both sides of this mountain took part; and still the all important question in those villages is to this day, "Did old Peter cut the rope?" There has never been an answer. The valley of Chamonix believes that in such circumstances every man in the party should die, "One for all, all for one." The valley of Zermott has a different ethic; it believes that in such a case the rope should always be cut and those should be saved who can be saved. But whatever their differences, the big world is learning increasingly all the time that by the very essence of natural law and of economic law it must be "one for all and all for one," that the rope between neighbors must never be cut and that all stand or fall together.

Liberty Through Justice

We believe ardently in the liberty of the individual, in freedom. Ours is a liberal philosophy. But liberty can only come through justice. License never brings it. Never can one in a social structure tread down those below or even cut loose from them. This principle extends not merely to those living in the same society but internationally to "nations divided by a narrow frith who abhor each other." No escape from the operation of this law, "One for all, all for one."

It follows, then, that in the evolution of the species we have passed from the period of destroying others that we may live, whose motto was "live and kill"; we have passed the stage of letting every fellow look after himself, whose motto was "live and let live," and we have entered upon the stage in which we realize not merely that every one must live but also help others to live with the motto, "Live and help live." Alexander Woollcott in "While Rome Burns" tells the story of Kathleen Norris, the highest paid of American writers, whose yearly income exceeds that of the President. Death took her two daughters; and the lonely woman went to a hospital to seek a baby for adoption. She found it in the bed beside a young girl who could not keep it and acknowledge it.

KATHLEEN NORRIS'S heart knit to that little child and day after day she came watching over its progress.

Then one day as she sat in the anteroom the head nurse came to her and said, "Mrs. Norris, mine is a very difficult life. Not only am I surrounded by suffering and danger and death all the time, but often I have to be the bearer of sad news to those who are waiting outside. Just now that task is mine; and I have to tell you that your little baby is dead." Then the nurse went on rapidly, a tactful woman, and declared that she had a similar errand to perform in another anteroom and she found herself unequal to it. She said, "You may have noticed an eight year old boy who is always sitting in that room waiting for his mother to wake up. He comes every day and waits for hours, trusting us to let him know if his mother wakes. He and his mother are alone in this world and where they live and how they live I do not know. Now I must go to that boy and tell him that his mother will never wake up. I just can't do it. Mrs. Norris will you do that for me?" Wise woman. Mrs. Norris agreed. She went into the other room and had no difficulty in finding the little fellow. She did not tell him at once. She said to him that she was hungry and wanted to go across the street to a restaurant. Would he come along? She could see that his mouth watered at the mention of food, but he stoutly refused, saying that his mother might wake up at any time and he must be there. Mrs. Norris promised that they would have the nurses send across the street for them at any moment she should awake; and with this promise she got him away and fed him. Then with the same promise she got him to her home, made a friend of him, and only when evening had come told him as friend to friend that his mother would never wake up. Little Bill never left that house. He is Bill Norris, the strong son of that household today and a star reporter on a great Pacific Coast newspaper. Mrs. Norris cured her own grief and loneliness by helping another to live. Live and help live.

One for All and All for One

This is the essence of the Christian faith, to see that all men are neighbors and all men must help each other. We see it only dimly, men as trees walking, as the blind man did emerging from his darkness; but the light of it grows from year to year and age to age. We know that the Christian faith is individual, to be sure; that it is concerned with the reconstruction of broken and imperfect lives; that it is set for the redemption and salvation of those lost, strayed and stolen, which means us all; that first or last every one of us needs the help of that strong young Christ, to bind up our broken hearts, to guide our wandering feet, and to bring us out into a plain path. This much has been taught us through the centuries. Now, however, we are directing our eyes at the more or less forgotten fact that the Samaritan is the true neighbor; that society is a unit in each city, community, nation and the world. We are learning that the individual business man may, to be sure, crush out competition by ruthless methods, monopolize, grow strong; but the loss of buying power on the part of those whom he has crushed cripples him and keeps him from prospering again. We have learned that it is one for all and all for one.

A Creed Of Truth

"We believe that if we seek the truth that it shall make us free.

"We believe that the truth will free us from fear of the unknown. Like lighting a lamp in a dark place, truth turns ugly shapes into friendly forms.

"We believe that truth will free us from desires that are low and unworthy of us by showing us the joy of living at our best, and the unhappiness of doing wrong.

"We believe that the truth will make us free from the superstitions of the past and that it will make us better able to face the new facts of the future with hope and courage.

"We believe that truth is a part of God, even as love and beauty are a part of him and that we should welcome it wherever it is to be found."

Bulletin, First Community Church of Christ, Joplin, Mo.

Does Church Union Really Work?

by A. RITCHIE LOW

YOUNG people have a knack of asking all sorts of embarrassing questions. There was the one that Tim Buck put to me the other day as we sat on the piazza steps. "My pal Jack Higgins and I," said Tim, "would like you to tell us what the difference is between the Methodist and the Presbyterian churches." Before answering, I wanted to know why they were interested in such a question. Had young Tim asked me something regarding either baseball or fishing I would not have raised an eyebrow, but to ask me the difference between a Methodist and a Presbyterian, well, like Nicodemus, I inquired, how can these things be?

It seems that these two boys, one a Methodist and the other a Presbyterian, had been visiting each other's churches and comparing notes. They were frankly at a loss to know just how to distinguish the one from the other. Of course, each church had a different name but somehow, in the eyes of these lads, that was about the only difference between them. Did they not, asked Tim, read from the same Bible, use the same responsive readings, sing the same hymns; did not both ministers preach about the same kind of sermons? In view of these things this boy wanted to know why they could not get together.

"Jack Higgins and I," explained Tim, "attend the same games, sit in the same school room and go to the same movies. On Sunday, however, it is different. He goes to his church and I go to mine. Mr. Low, you are a minister. Tell me, what is the difference between a Methodist and a Presbyterian? Jack and I have been trying to figure it all out."

Get Together

My friends, there are thousands of Tims and Jacks all over our land. They live in small towns where three or four churches compete for their allegiance and they wonder why, if the Kingdom of God is as important as we preachers say it is, they don't get together and pool their resources. And mind you, this attitude is by no means confined to our youth. Their views are shared by many adults who are utterly weary of the "you in your small corner and I in mine" way of looking at things.

Faith

Faith, of life's the very breath,
How else could man who lives
in death
Dare to sow or hope to reap—
Dare even the abyss and mystery of sleep?

ALMA LEGGETT LONSDALE

ONE thing pleases me. Up in the State of Vermont the folks in the churches are not only saying that they ought to get together, they are actually doing something about it. You may be interested to know that in this small New England State, with a population of three hundred and fifty thousand people, there are over one hundred federated churches! The denominations participating in these mergers include Baptists, Methodists, Congregationalists, Universalists and one or two smaller groups. I think I can say that there is very little overlapping in Vermont, there one does not come across the sort of rivalry that is so characteristic of some states I might mention.

A Hundred United Churches

Mark you, I am not saying that Vermonters are more Christian than those elsewhere. They have by no means a monopoly of the spirit of fraternity and good-will. The holier-than-thou attitude has nothing in common with the hardy folks of the land of Ethan Allen. The average Vermonter does not profess to be any better than his neighbors. He has, however, during the past twenty odd years, been learning how good and how pleasant a thing it is for men and women of all creeds and opinions to live together in the bonds of peace and harmony. Hence the one hundred odd federated churches now functioning.

HOW did it all come about? What are the secrets behind this achievement? Well, it's a long and interesting story. Most of all, I should say that it has been due to the large Christian outlook of the leaders of the Baptist, Methodist and Congregationalist Churches which have, in the main, been the denominations most involved. These men have proven themselves real missionary statesmen. They have thought and planned, not in terms of their own Communions, but in terms of the needs of the folks in the local community.

HERE is how federation works out in actual practice. In the little town of Jonesboro, for instance, there are two churches, one Methodist, the other Congregational. The latter is weak while the former is strong. The "Congoes" make up their minds to do something about bringing the two together. A committee is appointed and they take the matter up at headquarters. The state secretary, in turn, gets in touch with the district superintendent and together they talk over the whole problem. All angles are thoroughly discussed. The conclusion of the whole matter is that the Methodists are to invite their Congregational friends in the church across the way to join them in the common task of providing worship services for the community.

Are Churches Absorbed?

Does this mean, someone will ask, that the Methodists absorb the

Congregationalists so that the latter go completely out of business? By no means. Under such circumstances, this is what usually takes place: the two congregations unite under one minister who is chosen by both groups. While both worship under the same roof each retains its denominational affiliations. Both continue to support their own missionary work as formerly. The church schools, on the other hand, are united and run as one unit. It is customary to elect both the officers and teachers at the annual meeting of the church school. Then too, I ought to point out that those who join the United church, as federations are usually called, have the choice of joining either the Methodist or Congregational Church or whatever denominations are sharing in the federation.

SOME of my friends, unfamiliar with the workings of this plan, have intimated that such a scheme would surely make for friction. I do not share their views in this respect and I think I can speak here with some little authority. My whole ministry has been spent in the service of federated churches. I have never had any other kind. I have never felt that the fact my congregation is made up of Congregationalists, Baptists and Methodists, as it does at the present time, has in any way enhanced my problems. Each group has as much freedom as it would have were it worshipping in a church of its own. The question of denominationalism, as a matter of fact, never comes up. Of course differences of opinion, as always, will make their appearance here and there although it has been my observation that such as have arisen have had nothing to do with denominational loyalties.

No More Competition

Our own federation has worked successfully and our people would not dream of returning to the old, competitive system. Why should they? They are together in the Grange, they are united in the home demonstration circle, the men folk go to the same lodge and the children attend the same public school. In view of these things it would be folly, in their view, were they to play the lone hand in religious affairs. They maintain that our federated church is ministering to the needs of our community in a way that would not be possible were they to go back to competing with each other.

IT IS the needs of the local community that we should keep in mind in this whole discussion. Ordinarily, the tendency is for all of us to think in terms of our own denominations. In Vermont, I am glad to say, we are getting away from that sort of attitude.

I would not have you think that those of us who serve united churches are disloyal to our own denominations. Indeed, quite the reverse is the truth. One cannot be loyal to the United States unless he is first of all loyal to the State in which he lives. And so it is in our church life. In order to make the larger outlook effective one must first of all be loyal to the denomination to which he owes allegiance. There is no other method whereby a man can make an effective contribution to the Kingdom of God.

And so it has come to pass that up in Vermont we have Congregationalists who worship with Baptists, Universalists who share their church home with Methodists and Quakers who, with their Unitarian brothers, sing praises unto Him from whom all blessings flow. Living in harmony, working together, serving and being served, they are happy in the bonds of Christian fellowship.

Local church federation works wherever it is given a fair trial. Of that I am certain. The plan has long since passed the experimental stage and is now being widely extended within and, I am told, without the State of Vermont. Each year adds to the list of communities that are discovering afresh how good and how pleasant a thing it is for brethren to dwell together in unity.

The statesman-like attitude of our denominational leaders, the willingness of the folks in the churches to get together and pool their resources, these are the things which have made church union a blessed reality up in Vermont.

Credit Unions

Rural America announced in December that according to Governor W. I. Myers 22 Federal credit unions in ten states have been chartered by the Farm Credit Administration. Their purpose is to encourage their members to save and provide personal loans at low interest rates to their members. Groups proposing to form Federal credit unions must have some common bond of occupation or association, or live within some well-defined community, urban, town, or basis for rural credit union organization. A potential membership of 50 persons is usually required for chartering a credit union.

Christ Loved The Masses

Christ loved the masses: laborers and priests,
Children who needed such a friend as he;
The crowds that frequented the Temple feasts,
And homes like Martha's out in Bethany.

Christ loved the masses: fishermen and tax-
Collectors, harlots, people of all kinds;
Women who bore sex-burdens on their backs,
The dullest, medium and highest minds.

Christ loved the masses, individuals too,
Like Pilate, Mary, Peter very much;
He loved them with a tenderness that drew
Their wounded hearts to feel his healing touch.

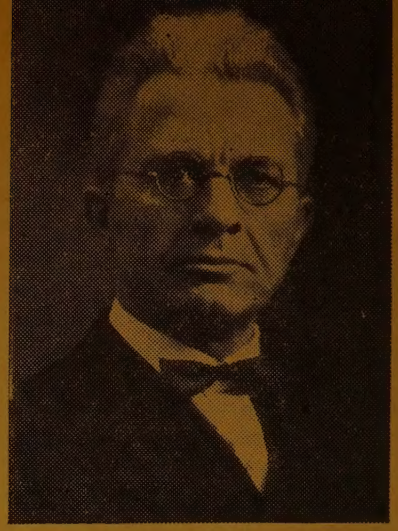
Christ loved the masses, let us not forget
That gentle Presence walks among us yet.

MARY CHANNELL STEVENS

The Church Of The Month

THE COMMUNITY CHURCH

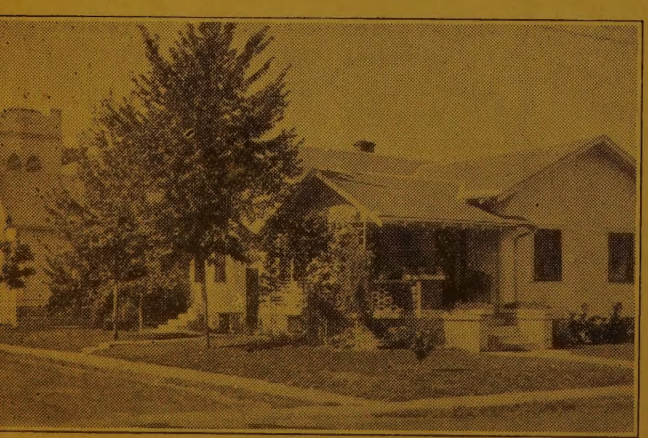
Sunman, Indiana



David F. Warner

THE Community Church, at Sunman, Indiana, celebrated the fourth anniversary of its dedication on Sunday, November 25, 1934. Professor W. C. Latta of Purdue University, was the guest speaker. Professor Latta is the community specialist in charge of the Cooperative Extension Work in Agriculture and Home Economics in the state of Indiana. This is the only church in a thrifty rural village of five hundred souls. The existence of this organization is due largely to the will and sacrifice of a generous group of villagers. A union church school was the pioneer organization; and here seed was sown which has fruited into the present happy and enterprising congregation.

The preamble to the constitution of the church states its purpose as follows: "We, residents of Sunman and environs, in order to provide means to a fuller expression of the religious life of our community; to offer a more generous and constructive force to make Christianity vital in the community; and to make a conscious contribution to the answer to Jesus' prayer for a world community of Christians; do hereby form ourselves into one congregation for worship and work."



The Parsonage

New Building Dedicated

In 1930, the Community Church Workers organization was invited to participate in the dedication of the remodeled church and Richard E. Shields, executive secretary, preached at the morning service and gave the dedication address at the afternoon service.

Professor Latta has given us impressions of his visit to the Community Church of Sunman on November 25, 1934. He says: "The writer was privileged to share in the fourth anniversary exercises of the Sunman Community Church. Promptly at nine-thirty the church school assembled in the modern church edifice. Before the lesson hour a special twenty-five minute Thanksgiving worship service was conducted by the 'Live Wire' married women's class in charge of Mrs. Warner, the wife of the pastor. For this service, which was both worshipful and impressive, the class, numbering some 50 members, was divided into three groups suitably appareled to represent respectively the ancient Hebrew, the Pilgrim and the modern periods. Starting from the rear of the church, each group in turn marched down the aisle to soft music bearing in full baskets, or in their arms, the fruits of the field, garden and orchard. After placing their gifts and reciting responsively an appropriate passage from the Old or New Testament each group faced the audience and sang a stanza of praise and thanksgiving.

"Every nook and corner, as well as the fine auditorium and roomy well-lighted basement of this modern village church was occupied by the adult, youth and children's departments in the study of the graded lessons. A few children and a fair proportion of the young folk remained for the public service and both were out in force in the evening for a half hour of singing and instrumental music. About a score of children sang beautifully several numbers. Four girls with violins accompanied by the piano rendered two fitting selections. A double quartet of boys approaching manhood, sang in fine unison a closing number of the musical program. A basket dinner lent a pleasing air of sociability, hospitality and good fellowship to the occasion.

"ANOTHER evidence of the spirit of harmony that prevails was afforded by a family which had recently moved into the village. At first, this family held aloof under the impression that the church members, representing several religious faiths, must be split up into cliques according to sectarian bias, but later, expressed surprise on noting the fine spirit of fellowship and harmony.

"A fine work in the community is being developed by the minister and his wife, and the future appears bright with promise."

The pastor, David F. Warner, has given vigorous and capable leadership as preacher and organizer. Grace Warner, his wife, has been an invaluable assistant. When these helpers came five years ago, tribute was being paid to denominationalism. Soon the pastor explained that as an aid to expansion and to becoming an inclusive church the community should secure title to

all property. This was effected and today the church is independent, super-denominational, and locally managed. Both the new church plant and the parsonage are fully modern. The church auditorium has a seating capacity of three hundred; provides kitchen, class rooms, and social rooms. The fellowship is Christ-centered and therefore open to Protestant, Catholic, and Jew. Vocationally, it is made up of merchants, bankers, farmers, teachers, industrialists, and laborers on farm and in factory.

Rural Writer-Pastor

Mr. Warner came to the Community Church of Sunman from Oakdale Community Church, Oakdale, Pennsylvania. He has been a prolific writer for the *Michigan Business Farmer,* the *Southern Planter* and the *Illinois Farmer.* Through these papers he has preached in his writings to thousands of farm families. Mr. Warner owns two farms in the state of Michigan, near Lowell, and in operating them has kept in constant touch with the needs of rural people. During the coming summer, he is anticipating a four-months' attention to these properties.

RELIGIOUS education is managed by a board of which the pastor is chairman. In method, it comprises Sunday School, Vacation Bible School, and Leadership Training classes. Earl Wetzler is general superintendent of the church school and Dora Hashagen is children's superintendent. Mrs. Warner superintends the Vacation School work, and is assisted by volunteer and unpaid teachers. The training classes are led by the pastor, and to the present time sixty International Council credits have been awarded. A distinctive feature of each church school session is the twenty-minute worship period. This period is pre-scheduled for the quarter to the various classes. This has proved delightfully varied and devotional and brings into activity young and old alike.

THERE are many special plays, dramas, and programs of various kinds for children, youth and adults. These have become attractive features in the program of religious education.

The public church hour has the splendid assistance of an adult choir of fourteen voices. However, monthly, this choir is replaced by a large children's chorus. Mrs. W. G. Campbell is the musical director.

The officials of the church are: Richard Beer, John Beer, Leonard Beer, Henry Price, Daniel Reddert, Fred Heisman, Wilbur Bruns, Earl Wetzler, Mrs. W. G. Campbell, Miss Edith Wetzler and Mrs. Edna Osburn.

Father and Son Dinner

Early in December and as a part of the church anniversary, a Father and Son Banquet was held when "141 boys ranging from six years old to three score and ten" banqueted in mutual and sympathetic fellowship. There was food, music and much good talk. The speakers were Forest Waters and Russel Dunbar. Kenneth Wiesehan was the boy reader and the fathers will not soon forget how he kindly warned them to step carefully. The banquet was prepared and served by the mothers and daughters and as a conclusion to the evening's entertainment a good night song was sung to the assembled fathers and sons by the mothers and daughters.

Social Program

TO assist in the social life of the community there are quarterly congregational suppers and supervised recreation in the church social rooms. These are much enjoyed. The classes have their fellowship meetings monthly in the homes. The Men's Bible Class, taught by the pastor, has discovered a new social inspiration through these monthly fireside fellowships. The program is filled socially with surprises, banquets, lawn fetes and other activities. A community watch party was held on New Year's eve. Early in the Fall 160 mothers and daughters came together. The birthdays of Mr. and Mrs. Warner happen to fall on successive days. This year they were "kidnapped," but afterward returned to a church full of community friends. A grand birthday surprise!

The Sunman Ladies' Aid is one of the oldest and most helpful groups in the community. This large group of women is devoted to community cooperation.

FINALLY, let it be said that a loyal official board of control moves smoothly and unitedly behind the scenes. And with them each Sunday the congregation meets to make real the words of Jesus which are framed over the auditorium, "That Ye All May Be One."

Pith and Point

"Recently *Film Daily* sent a questionnaire to 300 of the country's leading film critics. One of the questions was: 'Which do you think is the most important element in motion picture production —the players, the director, or the writer?' Most replies answered, 'The director.'

"The audio-film is a combination of many arts and sciences. A motion picture, so complex in its raw materials, can only succeed to the extent that all its varied elements are fused into a single whole. Only when pantomime, music, architecture, sculpture, speech and camera pictorialism are fused into a single unit can the motion picture be successful. One man must achieve this unity—that man is the director."—*Worth M. Tippy.*

Comment

"I could not get along without THE CHRISTIAN COMMUNITY. It is the most constructive, newsy and modern magazine I have read for some time."

Mrs. Susie Taylor,
Nevada City, Cal.

New Pastor

First Community Church of Columbus, Ohio

On Sunday January 6, the First Community Church, of Columbus, Ohio, extended a unanimous call to Roy A. Burkhart to become its pastor. Mr. Burkhart has accepted the call and has already begun his ministry in Columbus.

Mr. Burkhart grew up on a farm in Pennsylvania, as a member of the Mennonite faith. He early joined the United Brethren Church and has been a member and leader in it since. He graduated at Otterbein College, Westerville, Ohio. After his college course he taught school and was for three years a high school principal in Pennsylvania. He then became a member of the field staff of the Pennsylvania Sabbath School Association. He served in the World War. For three years he was Director of Young People's Work for the United Brethren Church. He has not held a pastorate until now. He has been a member of the Hyde Park Baptist Church, Chicago.

In 1927 he became Associate Director of Young People's Work for the International Council of Religious Education and has held that important post since. In addition he has been for several years Director of Summer Schools and Camps. He is a member of the Committee on Religious Education of Youth, the Young People's Work Professional Advisory Section, the Educational Commission, the Special Committee on Camps and Summer Schools, the Committee on Field Program, the Central Committee, the Board of Editors of the *International Journal*, and the Executive Committee, all of the International Council. He has served as director of the Christian Youth Council of North America. As a member of the International Council staff and in these other capacities he has been closely associated with interdenominational work and has contributed richly to the growing interchurch program.

Mr. Burkhart has travelled widely throughout the country and spoken before many groups of young people in camps, conferences, high schools, and colleges. He has made a special study of personal counseling, growing out of his numerous interviews with young people. He has written many articles for young people's papers in all the churches.

Mr. Burkhart is the author of the following books and study courses: *The Home of My Dreams* (Cook Company); *Young People's Method in the Church*, co-author with P. R. Hayward (Abingdon Press); *Thinking about Marriage* (Association Press); *Working with Other Young People* (Methodist Book Concern); *The Friendships of Youth* (Judson Press); *Seeking the Living Way*, editor (Abingdon Press). A new book of his on personal counseling in the church is now on the press.

Mr. Burkhart has for several years, in addition to his many duties with the International Council, carried part time work in the University of Chicago. He has only to put some finishing touches on his thesis and take a final oral examination to qualify for the Ph. D. degree. He already has the M. A. degree from that institution.

He is in the prime of life, at thirty-nine years of age. He is married and has two children in their early teens, "Billy" and Jean.

Mr. Burkhart entered upon his pastorate in Columbus Sunday, January 13. At the inauguration service on Sunday afternoon the sermon was preached by P. R. Hayward, director of young people's work of the International Council. Mr. Burkhart will carry part-time work with the International Council until March 15 so as to close up the particular tasks for which he has been responsible. During that time he will preach in the church and give some time to its pastoral oversight. He will move his family to Columbus February 1st. The first half of March Mr. Burkhart will spend in a series of young people's conferences on the Pacific Coast as a part of a nation-wide series of youth conferences in thirty large cities which Mr. Burkhart has helped to set up. This is a part of the new United Youth Program, Christian Youth Building a New World, in the development of which he has had an active share.

Mr. Burkhart comes to the important First Community Church of Columbus unusually well equipped by training and experience to lead such an inter-church enterprise.

Books

A Lover Of Life

Lost Paradise, by Robert P. Tristram Coffin; Macmillan

THIS is a thinly disguised autobiography of a poet, a great life-lover and a writer of keen and delicate perceptivity. The author has the mental and spiritual digestion to assimilate coarseness and cruelty, the ludicrous, the gruesome, the terrifying, as necessary roughness in the meal of life. It all goes to make the blood of poetry.

The story is simple. Peter, with a sister and brother, is staying in town to go to school, and does not get home to the island farm for two weeks — two weeks during which he is remembering with desperate homesickness all he has left. But when he does get home, he realizes that the change is final. The family is going to move to town and he knows that the old paradise is lost forever. "You chose the apples of knowledge, and you had to leave the place where the trees were, and the flowers were, that you loved."

PETER'S father is a big man with a big family and a keen relish for life. "He had pioneered all his life, and now, because his moustache was streaked with gray, he wasn't going to settle down to being a house man. . . . He had a passion for islands especially. There were enough of them in the bay he had been brought up in to last him. There was an island for every day in the year. He found them Christmas trees, so thick you couldn't put a pin down, firs packed so close the marsh hens could walk right across the island on treetops. He left them with a white house, a big garden, and hills white with sheep. It was his worst habit, Peter's mother was fond of saying." . . .

You come to know the people in this book as well as if you knew them in the flesh. Uncle Thomas, the unregenerate, and Aunt Emma, the straitlaced, the neighbors, the hired men, the brothers and sisters —you know them all. And their talk is spiced with colloquialisms that flavor their wisdom and humor.

BUT much of the charm of the book is in the description of the Maine seashore country, the changing lights and seasons on land and sea, the poetry that the boy found in every job, no matter how hard or dirty. It is a book for grown-ups, who alone can realize the nostalgia for change which is yet to come, a more poignant pain than that which follows after loss.

The book has delightful pictorial maps as end-papers, and is dedicated to the author's mother, "For the rods of johnny-cake, and the blue morning-glories."

NORA B. CUNNINGHAM

Christian Biography

MAKERS OF CHRISTIANITY. *By Shirley Jackson Case.* Holt. pp. 256. 1934.

THE scholarly dean of the Divinity School of the University of Chicago makes history readable and interesting in this gripping volume. He treats the period "From Jesus to Charlemagne" biographically and problematically. Many however will wonder how Dr. Case would explain the achievements of Christianity in view of the merely human place he accords Jesus.

IN each age certain problems had to be met and certain towering individuals arose equal to the emergency. This is so different from the type of Church history taught a generation ago in our Schools of Religion, that the reader somewhat familiar with the events set forth in this book reads as entranced as if he were reading a novel. Dean Case makes the biographical approach prominent, but it is difficult to decide whether great men make eras or eras give great men their opportunity. This dilemma perhaps we shall never resolve, but we may with confidence affirm that the men whom Dr. Case depicts in this charming discussion would have achieved greatness in whatever era of human history they had lived.

EIGHT problems in the first eight centuries faced the Christian leaders, seven barring the heralding of the new day which was essentially the work of John, Jesus, and Peter. Following the birth of Christianity came in order the Champions of World-Evangelization represented by Paul and the lesser preachers of the good news associated with him or working contemporaneously with him; the early builders of a Christian society numbering in the group such leaders as Ignatius, Basilides, Marcion, Justin, and Irenaeus; the protagonists of Christian culture with such men as Tertullian, Cyprian, Clement of Alexandria, Origen, and Lactantius in charge; the architects of an imperial church, the contributions of such giants as Constantine, Athanasius, Basil, and Ambrose; Christian luminaries in a Darkening Age, with John Chrysostom shining as a preacher, Jerome as a scholar, and Augustine as a theologian; statesmen of Western Christendom led by Leo the Great, Benedict of Nursia, and Gregory the Great; and finally leaders on New Frontiers among whom moved with stately determination such men as Gregory of Tours, Boniface, and Charlemagne.

DEAN CASE has chosen the outstanding leaders in dealing with each problem and has been fair in his treatment. There would be little disputing of his choices in each instance. He draws guidance or rather suggestion from the past for modern missions, for humanists, for modernists. He is eminently right in including among the makers of the church in this formative and often turbulent period two emperors, Constantine and Charlemagne, and the layman Lactantius. Not all the makers of the Church have worn the cloth or had hands laid upon them in consecration.

CHURCH history should be presented by the biographical method, just as law is being effectively taught by the case method. History thus ceases to be a dry-as-dust assemblage of dates and places and takes on all the charm of the romantic effort at progress it assuredly is.

W. A. HARPER

A Spiritual Universe

THE GREAT DESIGN
Order and Intelligence in Nature
Edited by Frances Mason
Duckworth & Co. London, England

"THE universe is ruled by Mind and whether it be the Mind of a Mathematician or of an Artist or of a Poet, or all of them and more, it is the one reality which gives meaning to existence, enriches our daily task . . . and illuminates the whole universe with Immortal Love." These words by Sir Oliver Lodge, one of the 14 men of international eminence in science who have contributed essays for this book, give us the peculiar essence or the one thought which is paramount in the 14 essays.

THERE is a oneness, a completeness, and a unity in nature which includes man, the farthest stars, and the smallest cell, and which suggests that beyond all, there is a consciousness who directs, and a design so immense and intricate that with our meager senses we can comprehend only a fraction of it. And yet our senses are not without this same wonder of design: we have intelligence, we act, we remember, we feel and we grow. We are minute in comparison with star systems but the rhythms of heart beat and nerve response are as perfect and precise. There is this regular recurrence of rhythm in all nature and the octaves of design have even been predicted they are so certain. But the God who directs this general scheme of organic and inorganic nature does not seem to direct the action of individual units by any law which man can formulate. It is not planned for a dog to run here, a cat to play there, and a man to drive down a certain road at a certain time. The design remains dualistic for us, a plan and absence of plan. This leaves room for man's own creative development and allows for the continual expanding of the promise of evolution.

THIS book seems to predicate the close relationship of man to his environment and the necessity for his spiritual nature, for in a world not wholly governed by physical law, something more than the physical is needed to guide the individual rhythm that it may be in keeping with the plan of the great design.

MARION LOUISE BLISS

Dates

Anyone desiring to secure Miss Helen F. Topping of Japan, missionary on the staff of Toyohiko Kagawa, to speak before a club, church organization or conference, is invited to address Miss Topping in care of *The Christian Community,* 1302 Chicago Temple, 77 W. Washington St., Chicago, Illinois.

"The Kingship of God"

Article IV

by EMERSON O. BRADSHAW

JESUS proclaimed a state, not a church. He preached a universal fellowship, not a sectarian partisanship. His Kingdom of God idea is not a nebulous theory; it is a mighty fact—a Christian interpretation of an age-old truth. One must never think of it as a world power competing with other world powers. It is the eternal element "within" every state, the divine principle "within" every person, the saving influence "within" every human situation. The Kingdom of God needs no support from any one any more than the universe needs human support. All it requires is our recognition of its claims, our pledge of allegiance to its laws, our personal lives attuned to its harmonies. Fundamentally it is God gearing humanity into himself.

WE are as much to be pitied for not recognizing the Kingdom of God as for not recognizing the universe. To fail to live by its principles or within its rules is to jeopardize life itself. Our "citizenship is in heaven." In the long run, there is no other alternative. "Christ is bound to get all of us sooner or later," declares one philosopher. "The world is not going to the Devil; it is going to God," observes another. "I, if I be lifted up, will draw all men unto me," prophesied Jesus. Every other Kingdom but God's is bound to be robbed of its citizenship. The coming of the Kingdom of God is as certain as the coming of the ocean tide or the rising of the morning sun. Its two major laws are: to love God, and to love other people.

THE idea of the Realm of God is basic in our Christian philosophy. Its two significant aspects, in the words of Prof. Ernest F. Scott are: a "higher invisible order and the moral law in its perfect operation." It expresses itself "within" us if we live by its law of love; and its invisible realm may be observed "among" us if we strive together for its realization. It is both individual and social. If we practice "love, mercy, justice, forgiveness," we are "acting like God." "By acting like God, men enter into fellowship with God, and this fellowship is the great end of life," declares Scott. The individual and social aspects of the Kingdom are therefore one and the same thing. It is of the essence of the Christian life to engage in service to others. Therefore, "I and the Father," and others, "are one" in this Kingdom enterprise.

The Man of Bethlehem

THERE is a man I know who walks
The streets of life, and laughs and talks
As other men. But in his soul
A warm fire glows which lights the whole
Pathway of years. He notes distress
And h e a l s with tender thoughtfulness;
Anticipates desires of friends;
Forgets his ease and quickly lends
First aid to needy fellowmen.
To him the crown of life comes when
He lifts heart values over mind.
Thus does he lengthen days by kind
And selfless acts. Eternity
He crowds with deeds which few may see.
There is a man I know in part,
Who bears the educated heart.

—CARL S. WEIST

SHALL we accept the findings of New Testament scholarship that "Christianity cannot be separated from the belief that God himself must bring in his Kingdom"? If so we must accept the view that its coming is in the very nature of things. It will come whether we work for it or not. It will come even though we work against it. We cannot stop it. Furthermore, there is left but one alternative for us mortals; we must relate ourselves to the Kingdom of God in order to save our very souls. "We cannot break God's laws; we can only break ourselves against them." What an inspiration, to live in the faith that back of our poor efforts at right living is the support of the universe itself—which universe can take no account of us save as we keep ourselves in harmony with its righteous aims, and relate ourselves definitely to its eternal purposes. What a challenge! Whose kingship shall we honor if not the "Kingship of God"?

Orchestrated Vision

In the booklet, "The Land We Vision," Glenn Clark presents a proposal for the coming of a perfect social order through prayer. His strong spiritual perception makes even more real his practical suggestions for working toward this end. In order to acquire unity of effect, Mr. Clark explains that this vision depends for its power and usefulness not upon the lock step, but upon the free step; not upon regimentation, but upon orchestration. "It blends the various movements for which each is best adapted into a beautiful tapestry of love and harmony."

As a practical example of a vision finding fulfillment, Mr. Clark cites the great service rendered to the thirty thousand unemployed who registered in the "Organized Unemployed, Inc." of Minneapolis.

In his Orchestration of Visions, he symbolizes through the Song of the Bass that it is not the system but greed and selfishness that bring the evils to the social order. The Song of the Tenor would supplement and safeguard the values of the present system by national planning. The Contralto believes in Consumers Cooperatives. The Soprano would put an end to unemployment by g u a r a n t e e i n g everyone work between the ages of twenty-five and sixty. The blending of the whole into an Orchestration of Visions is a prophetic demonstration of faith and intelligent planning. —G. D.

Correspondence

The Central Bureau for Relief of the Evangelical Churches of Europe,

Geneva, Switzerland

New York City
287-4th Ave.

Editor:

Christianity's "Lost Legion" appeals to you for help!—Scattered all through the vast area of Soviet Russia are groups of Christian believers,—Orthodox, Evangelical and Catholic, who have not thrown aside the Cross for the Red Star, who will not trade the Bible for the all-important bread card which makes the difference between semi-starvation and comparative well being.

At a meeting in Prague of all the relief agencies interested in Russia, our Bureau was asked to devote its efforts toward aiding the urban congregations in Leningrad, Moscow, Odessa, and two or three other large cities. The objective is threefold: to keep these focal points of Christianity in Russia alive; to succor their members when in prison or other distress; to strengthen the fortitude of these, our brethren, by concrete evidence of the fact that world Christianity has not forsaken them. A food package or two has often enabled a family to pull through a period of near famine; a shabby blanket has staved off pneumonia for some man or woman thrown into the unheated prisons for Christ's sake; the knowledge that other Christians are caring has kept some weakening spirit from despair.

Is it worth while? The Founders of this nation would have answered: "It is God's command!" OUR generation likes to have some assurance that we are getting results. We therefore point to the fact that the Easter and Whitsuntide services in the Russian cities and towns were crowded, despite every effort made by the authorities to discourage attendance, despite the "Five Year Plan for the Liquidation of Christianity."

God's blessing rests on him who helps!

Faithfully yours,
William Hiram Foulkes,
Chairman

Dundee, Michigan
Dec. 28th, 1934

The Christian Community:

What a fine editorial Cliff Titus gave us in the last issue. His writings are usually crisp and to the point. It is a pity that he does not have a wider hearing. He has used the radio somewhat in his work; he should have a still wider range.

The Community Church movement had a good radio program at one time. Samuel R. Guard had a unique religious program and was getting an increasingly wider hearing. In those days we were short of money and some of our group did not have the vision, so it had to be given up.

It is a tragedy that we good folks are so divided and so selfish for our own pet institutions that we cannot get together and put on a wholesome program of adult education. The flat and insipid stuff we get over the radio, together with the raucous advertising of wares and nostrums is enough to make one heartsick. Such a waste of opportunity. And the need is so great. Much of the disaster of the depression was due to the moral break-down of business executives. Our whole Government program of recovery, splendidly conceived, is being threatened by the greed of grafters and chiselers.

Right now the Church should have a program to reach the unattached. It could be done over the radio and even in the movie. It would cost a lot of money, but a united Church could do it. Our divisions defeat Jesus' program of the Kingdom. Now only the freak religions seem to get a hearing except through the church hour, when those of us who are loyal to our own church get little of it. The Roman Catholic Church is able to put on some fine programs. They are organized to do that thing efficiently. The Protestant groups fall down while waiting for one another.

The Community Church movement as well as the Federal Council of Churches has a wonderful field just here. The denominational bodies cannot do it. It is a time for prayerful constructive thinking.

W. A. Cutler

Relief and Friendly Service

COAL AREAS COMMITTEE
105 East 22nd Street
New York City

Jan. 1, 1935

TO THE EDITOR

Dear Sir:

For the past three years you have kindly opened your columns from time to time to reports of the special services of relief and rehabilitation being carried on by the Quakers in the bituminous coal fields of West Virginia, Pennsylvania and Kentucky, with the cooperation of the Federal Council of Churches. We should like to extend our thanks to your many readers who have contributed money or clothing to this emergency work in what are perhaps the neediest areas in America.

You will be glad to learn that this work is entering its fourth year with increasing emphasis on rehabilitation and educational aspects. A conference of the twenty-four field workers held recently at Morgantown, W. Va., brought out the urgent needs to be met and the substantial services being rendered by this picked group of workers. The varied projects include subsistence gardens and canning, furniture and handicraft shops, supplementary relief, a health clinic service; and workers' education classes, both on Subsistence Homesteads and in certain active coal mining centers. Close cooperation is maintained with State and Federal Government relief agencies, coal operators and the union. Small libraries are now being started in a number of communities which have never had such facilities before. A study course entitled "The Human Price of Coal," including suggested solutions for the problems of the industry, is available for churches and study groups at 20c per copy.

Contributions are urgently needed and may be sent to Olive Van Horn, Treasurer, Coal Areas Committee, 105 East 22nd Street, New York City. Books and clothing should be shipped prepaid to 1515 Cherry Street, Philadelphia, Pa.

Thanking you and your readers for your splendid cooperation,

Sincerely yours,
James Myers

Race Relations

"A sinister situation now confronts Negroes in America: In industry, finance, commerce and agriculture heavy color bars prevent them from using the education the institutions have given them opportunity to acquire. Will the churches take the next step from the campus of the educational institution into the struggle for economic and civic justice for these oppressed black millions?" These words are quoted from an article by George E. Haynes, executive secretary of the department of Race Relations of the Federal Council of Churches. The churches are being challenged in the message for Race Relations Sunday which occurs on February 10 and is the thirteenth annual observance of this day. In many communities the day will usher in a week of interracial events including exhibits, pageants, mass meetings and forums. The message itself, together with suggestions for special programs and services and information for speakers can be secured from the Race Relations Department, 105 East 22nd Street, New York City.

FOR THOSE FEBRUARY HOLIDAYS!

To help you in celebrating the February holidays and special days we offer you:

Suggestions for Lincoln's Birthday
A number of short plays from the life of Lincoln and some program suggestions .....$ .25

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And When Valentine's Day Comes
A Masque of Old Loves—a Valentine Whimsy .....$ .10

NATIONAL RECREATION ASSOCIATION
315 Fourth Avenue, New York City

The Story of Service

The Little Brick Church

The Little Brick Church on the Hill near Greenbush, Wisconsin, one of the few rural undenominational Community Churches in Wisconsin, has had a prosperous year under the leadership of its minister, Henry E. Polley.

Last Easter, there were ten new members received, the largest number ever received at one time in this church. In May, a "Bee" was held to clean up the church and cemetery in which 80 men and women participated and did fine work. The Women's Alliance served a bountiful luncheon followed by a business meeting of the Cemetery Association.

The minister, who is also the director of Algona Camp for Boys at Oshkosh, extended an invitation to the families of the congregation to spend Sunday, June 17, at the camp. 133 men, women and children responded, some driving more than 50 miles.

The church celebrated its eighty-sixth anniversary on August 12. There was special music, and a sermon by Mr. Polley with appropriate reference to the founders of the church. Tablets were unveiled in memory of the founders of the church and the late William Stewart who served as pastor for many years. The annual supper, bazaar and entertainment was held December 14. A happy crowd that the little church could barely accommodate attended and the financial returns were very gratifying. Several elderly women who have been faithful workers in this church for more than half a century were present. Some former residents came great distances. Others, unable to come, sent contributions.

During the year, the Young People's Society has provided funds to paint the exterior wood part of the church besides sponsoring several very successful social gatherings for the community. The Women's Alliance has provided draperies for the windows of the church and now has funds on hand to decorate the interior.

No less than ten denominations are represented in the constituency of this Community Church and harmony prevails. There is no creed or denominational preference. The members united on the simple and beautiful covenant: "In the love of the truth and the spirit of Jesus Christ, we unite for the worship of God and the service of man."

New Constitution

The Federated Church of Rosamond, Illinois, has adopted a new constitution changing the name to the Community Church of Rosamond and enlarging its purposes and objects to serve the community more adequately. "The purpose of this church shall be to unite the Christian forces of this community in one organization for the better maintenance of a strong church, and for the advancement of the cause of Christ everywhere," are words appearing in the constitution. This church has been federated on a fifty-fifty basis for eight years, Congregational and Methodist. The first five years it was served by a Methodist pastor, for three years a Congregational and since June, 1934, by D. Andrew Howey, whose affiliation is Presbyterian. Rosamond is a town of 200, with about 500 more people in the parish. The church membership is 225 with an enrollment of 240 in the church school. A cabinet plan of organization has been worked out from the angle of the various phases of the church and community life.

Community Christmas Tree

People from many surrounding villages enjoyed the beauty of the colorfully lighted Christmas tree, topped with a radiant star, in front of the Harries Community Church, near Dayton, Ohio, during the first Christmas season of this new church. The tree was the thoughtful gift of Miss B. H. Harries. At the New Year's Eve get-together party over a hundred people were served with oyster stew, sandwiches, coffee and pie while gathered in fellowship to hear the bells ring out the old year. Sunday School is now in regular session each Sunday morning preceding the morning worship service and Vespers are at four o'clock. The church is going forward under the leadership of W. I. Wolverton, the new minister.

One Hundred Years

The Federated Church of Yorkville, Illinois, has recently celebrated the 100th anniversary of the Baptist group in the federation and the 98th of the Congregational. Wilfred Wakefield, the minister, gave the anniversary sermon and John Finley was chairman of the service. "Through the Years," a play giving the history of the church, was presented. The church was federated in 1920 and has been going forward very successfully.

Free Church Meets

The annual meeting of the Free Church Fellowship is being held at the Church of Our Saviour, Brooklyn, New York, on Jan. 22-24. Roger F. Etz, secretary, announces that reports of the council and commissions will be received and future activities planned.

Success at Minneapolis

A motion picture of the Minnesota University football plays was

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

one of the features of entertainment of the Big Frolic for Men held January 8 in the Lake Harriet Christian Church, of Minneapolis, Minnesota, of which Paul B. Rains is minister. Beginning January 13, the educational committee of the church cooperated in the observance of a city-wide emphasis for one week on "Home Religion." Lectures were given by special instructors to mothers during the day with one evening for mothers and fathers.

Family Goes to West Indies

Word has come from P. W. Rishell, minister of the new Community Church on the island of Aruba, Dutch West Indies, indicating that he is delighted with the prospects of his new work. The church has cabled to Massachusetts for Mr. Rishell's family to join him in the new parsonage.

Greatest Year Yet

The members of the Reading Community Church, Reading Center, N. Y., at their annual meeting in December pronounced the past year as "far and away the best and most encouraging in the history of the Community Church." The minister's salary has been paid in full, all bills and accounts paid, with no indebtedness whatever, and a balance in the treasury to be used for property improvement. An unparalleled spirit of harmony and enthusiasm prevails. Two standing votes of appreciation and hope for a long continued pastorate were extended to Wayland L. Beers, the minister. This is a real record of achievement for a rural church in these days.

The World's Sunday School Association

is sending

first appropriations to the newly constituted Sunday School work in Belgian Congo and Portuguese Angola—the first such aid ever extended to the heart of Africa. These appropriations, made possible by generous cooperation of new found friends, follow up and conserve the results of the general secretary's visit last summer.

Thirty-six other strategic fields look to the WSSA for financial cooperation. They present a splendid opportunity for contributions from churches, Sunday Schools and individuals who believe that we cannot build a Christian society without the aid of a thorough-going, continuous program of Christian education.

Write for free copy of WORLD WIDE SUNDAY SCHOOL NEWS—winter issue.

ROBERT M. HOPKINS
General Secretary
World's Sunday School Association
51 Madison Avenue New York City

Churches Visit RFC

A group representing nine Protestant denominations, the Catholic diocese and the Jewish congregations of Detroit presented to Jesse H. Jones, chairman of the Reconstruction Finance Corporation in Washington, a plan designed to save hundreds of Detroit churches from "what might well become utter financial collapse." M. C. Pearson, executive secretary of the Detroit Presbytery, headed the delegation to Washington. The plan contemplates among other things a lower rate on refinancing mortgages, extension of payments and the segregation of the church mortgages and notes from other securities held by the R. F. C.

Furlough From China

Emery Luccock, minister of the Community Church of Shanghai, China, is on furlough in this country and is studying in Union Theological Seminary, New York City. He is available for speaking engagements concerning his church work and may be reached at the following address: 99 Claremont Ave., New York City.

Survey Chicago Churches

A survey of Community Churches in the Metropolitan area of Chicago is being conducted by the undenominational Church Committee of the Chicago Church Federation. This is being taken care of by their research department under the direction of Charles F. Jacobs of the Chicago Theological Seminary. Perry J. Rice of the Chicago Disciples Union is chairman of the committee and the list of churches has been furnished by the Community Church Workers.

Nobel Prize

The 1934 Nobel Peace Award has been received by Hon. Arthur Henderson, British President of the Disarmament Conference.

In Memoriam

The death of Mrs. Laura Isbell, donor of the Laura Isbell Home to the Progressive Community Church (Negro), of Chicago, occurred several weeks ago. This residence was given for the purpose of taking care of children of working mothers. Mrs. Isbell's good works will be greatly missed by her church and community. Joseph Anthony Winters was her minister for many years, and administrator of Mrs. Isbell's estate.

Largest Library Given Away

In Victoria, Canada, a new library has been opened in order to house the library of the late Professor Andrew J. Bell, of the department of Latin in Victoria for forty years. He had perhaps the largest private library in the city, about thirty thousand volumes. These have been presented to Victoria College by Mrs. Bell. At the opening ceremony of the Bell Memorial Library there was a gathering of about a hundred and fifty people.

Play

Traditional games, puzzle-making, and suggestions for homemade games, can be found in the issue of "Kit" 37 (25c), edited by Lynn and Katherine Rohrbough, published by Lynn Rohrbough, Delaware, O.

Annual Meeting

The annual meeting of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 11-18.

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In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

Religious Digest

"My Master, Robert Browning"

By Loy Warwick

THESE words are from a sermon by one of the masters of the English pulpit, an intellectual and spiritual giant, a teacher of teachers and a preacher to preachers, yet he is a lover and disciple of Robert Browning. He knows human nature and Christ better and can preach better because he knows "Saul," "Karshish," "Caliban," "Cleon," "Ben Ezra," "A Death in the Desert," "Christmas Eve and Easter Day." This man is one of a growing host who regard Browning as the mightiest poetic voice of the nineteenth century and one of the greatest teachers of all time.

First and foremost, Robert Browning was a poet and artist. Only secondarily was he a teacher and philosopher. He was an artist with a message for mankind, and the message was imbedded in his art. Like all great artists, he felt himself called and sent of God. Poetry was his life, his meat and drink, his native air and vital breath. Yet he was a practical, well-rounded man. As a husband he was the ideal of which every woman dreams. He was a good father and provider, a loyal friend and desirable neighbor. His scholarship was amazingly vast and varied. In the extent and accuracy of his knowledge his mind was encyclopedic, Shakespearean.

Beauty, music, rhyme, rhythm have their place to fill and work to do, and Browning knew how to use them all. In "The Last Ride Together," "By the Fireside," "The Guardian Angel," and other poems, he has written things that overwhelm us by their sheer beauty. The dedication of "The Ring and the Book" is a piece of exquisite loveliness.

Browning's faith was positive, creative, and contagious. The religion that we learn from him is not the complacent or compromising kind. It is the religion of the second mile and the other cheek. It goes all the way. It keeps nothing back.

The mainspring of Browning's life and work was religion, was love, the love that bears all things, hopes all things, endures all things, and that never fails. With St. John he believed that God is love. "The loving worm within its clod were diviner than a loveless God amid his worlds." *Christian Advocate, South*

An Appeal to Liberals

By Frank Gavin

A LIBERAL has been defined as one who would defend another's right freely to express himself, even when he totally disagrees. There come times and occasions when this principle of Liberalism must again be invoked.

Such a symbolic instance is before us in the case of Arthur J. I. Kraus, Ph. D. The facts in brief are these: Dr. Kraus, instructor in philosophy in City College of New York, undertook a hunger strike on December 12, 1932. For shortly over a week he remained without food or drink. His act was a protest, vivid and understandable by all, against the iniquity of political persecution of students in the Polish universities. As a consequence of this hunger strike, brought to an end by the solicitations of professors and pupils, he lost his post, was stigmatized as "of an unsound mental make-up," was arrested and taken to Ellis Island and threatened with immediate deportation. He is a man of uncommon intellectual ability and acumen, has already published one book in America and while formerly an officer in the Polish army and still a Polish citizen in exile, has at one blow lost the possibility of gaining his livelihood in America, is branded as of such emotional instability as to be mentally unfit and may easily be precluded from the possibility of gaining American citizenship. Those who have come personally to know Dr. Kraus have the deepest respect for his integrities, his insight and his courage. Among those who have interested themselves and feel convinced of the grave injustices under which Dr. Kraus is laboring are Dr. Albert Einstein, Norman Thomas, Professor John Dewey, Professor Reinhold Niebuhr, Ernest F. Scott, George S. Counts.

Three things are immediately necessary. First, that his case find access to the public opinion of America to the end of wiping away the imputation of his unfitness to teach; second, that ways and means be found for not closing the doors of American citizenship to him; thirdly, that some means be found to tide over the immediate emergency and to secure that goodwill for him which will both achieve this and develop the interest of persons who might find him academic possibilities.

The Churchman.

Christian Sociological Research

By W. C. Ranson

WITH society in a state of progressive disintegration and an ever-expanding gulf between tradi-

Brief Tapers Burning

Are these—earth's treasures that we prize so much;
The clarity of vision—the sure touch
On the uplifted brush—the pliant pen,
That marks us great among our fellow men;
The slender thread of fancy deftly wrought
From delicate, white nuances of thought;
This mood to dally with some passing whim,
Till limbs grow weary and the sight grows dim;
This gust of feeling that flings us apart,
Or binds us, strained and silent, heart to heart;
Bright lights that flicker where all eyes may see
Against the darkness of life's tapestry;
Gold tapers that shall brighten some dull hour,
Then flicker into darkness without power
To throw on future years one feeble flame,
Leaving us spent—all weary of the game.

CLARE MACDERMOTT

tional social and religious thought and current social problems, Christianity is called to become "as clearly distinguishable a core of resistance and example as it became in the pagan world of the Roman Empire." It is not a purely imaginary bogey to suggest that at this moment the distinctive social message of the Church is drifting into insignificance and being submerged under "a torrent of reformism and uplift."

"Christianizing the social order" is all too often a synonym for leaving its assumptions unquestioned, its purposes unaltered and its framework unimpaired, while we infuse its participants with benevolence and optimism.

The Church simply cannot afford to be woolly and ineffective in its social thinking. Its message must be unmistakable, its standards clear-cut, its confidence in the uniqueness of its resources obvious and complete.

National Christian Council Review (India) in Missionary Research Library.

A Message To The Churches

(Continued from page five)

denominationalism, with its resulting over-churching of small communities and disunited, inefficient spiritual service to large communities, must cease. Provincialism, racialism, ecclesiasticism, must be left behind. The Church may well examine its vested interests and inquire if it has given too many economic hostages to the *status quo*.

The Church stands against the background of history and the tremendous need of our time as the divine agency for serving human need and revealing the love of Christ to men. It is a universal society, admitting no breach on grounds of nation, race or class. It is the fellowship of those who are constrained by the love of Christ to seek fulfillment of His spirit and purpose both in the life which now is and that which is to come. It has the greatest commission of any organization in the world. To bring men into personal fellowship with God in Christ, to guide them, through the Scriptures and the indwelling presence of the Holy Spirit, into ways of personal living which conform to Christ's law of love; to help them envision a society in which that law will be the governing principle:—this seems to be the task of the Church today. To meet that task it has great resources in its noble music, its century-old traditions of liturgy and worship, its wealth of poetry, architecture, art and biography — its saints and prophets, missionaries, preachers and martyrs—and most of all, in its sense of unity with One who is the first-born among many brethren, even Christ the great head of the holy undivided Church, invisible and unconquerable.

SURELY there is a bugle call in all this for a fresh and vital presentation of the gospel of Christ both here at home and throughout the entire world. Now as never before should we be confronting men and nations with Christ and the searching implications of His message for the whole of life. Not only so, but, in view of all these things, has not the hour come for new steps toward cooperative and united action? Must we not lay plans for further unification of denominations historically and temperamentally akin, for efforts toward greater fellowship and cooperative federated action among all denominations, for instilling in all ministers a realization that they represent not a single denomination but the entire Church of Christ, and for the creating of a great, absorbing passion and concern on the part of laymen and clergymen alike to set forward the cause of Christ and His ideals and values in every department of modern life?

New conceptions, some good, some bad, are taking form in every area of human life. In the realm of moral progress and spiritual values the Church must take the lead. We, therefore, summon laymen as well as clergy, and especially we summon youth, to whom tomorrow will belong, to join in a great surge forward toward the enthronement of Christ in the life and conscience of our age.

ALBERT W. PALMER,
Chairman

American Sunday School Union

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